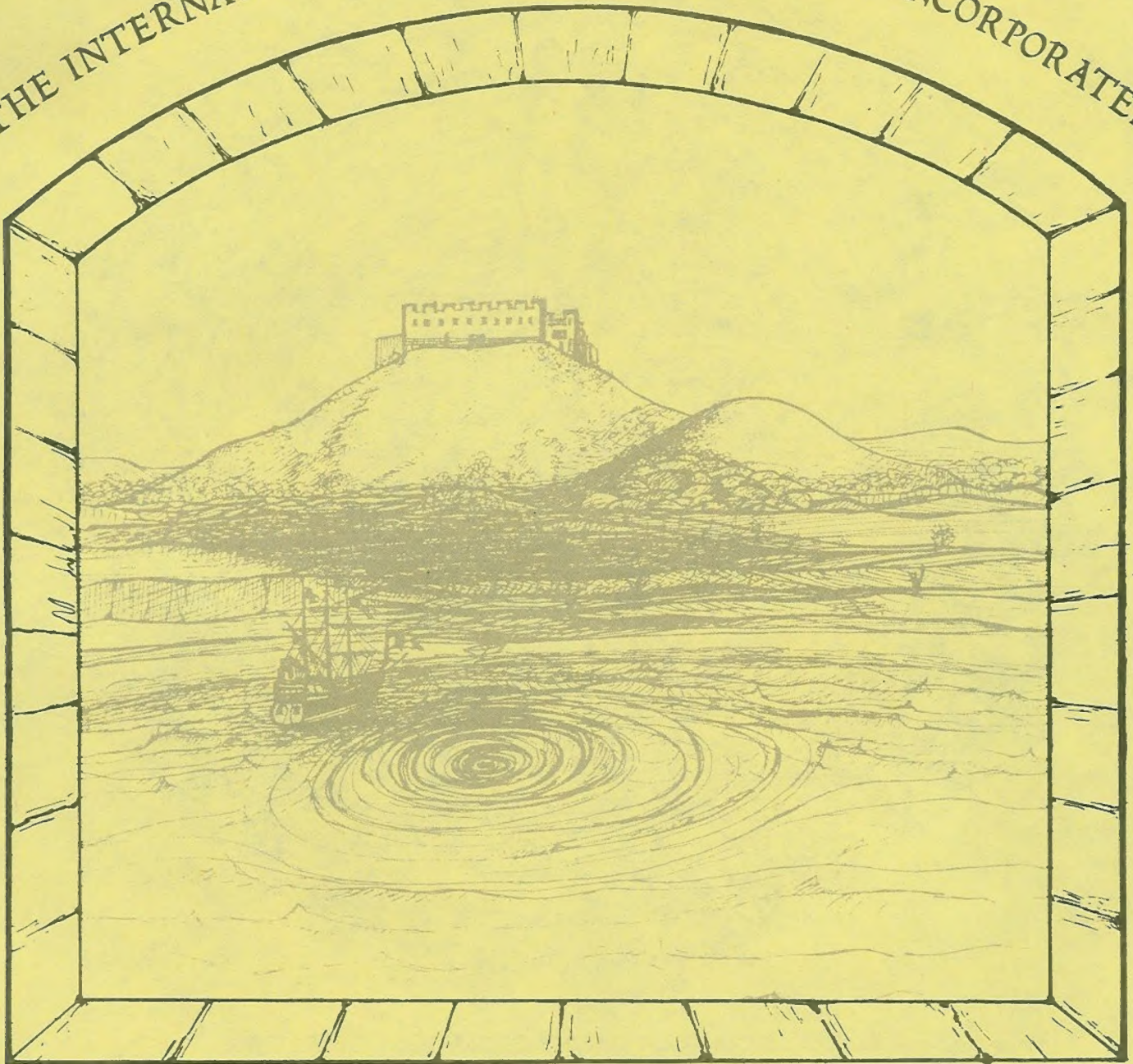


THE INTERNATIONAL COLLEGE OF MARTINISTS INCORPORATED

Worthing - Barbados - West Indies



PLANE III

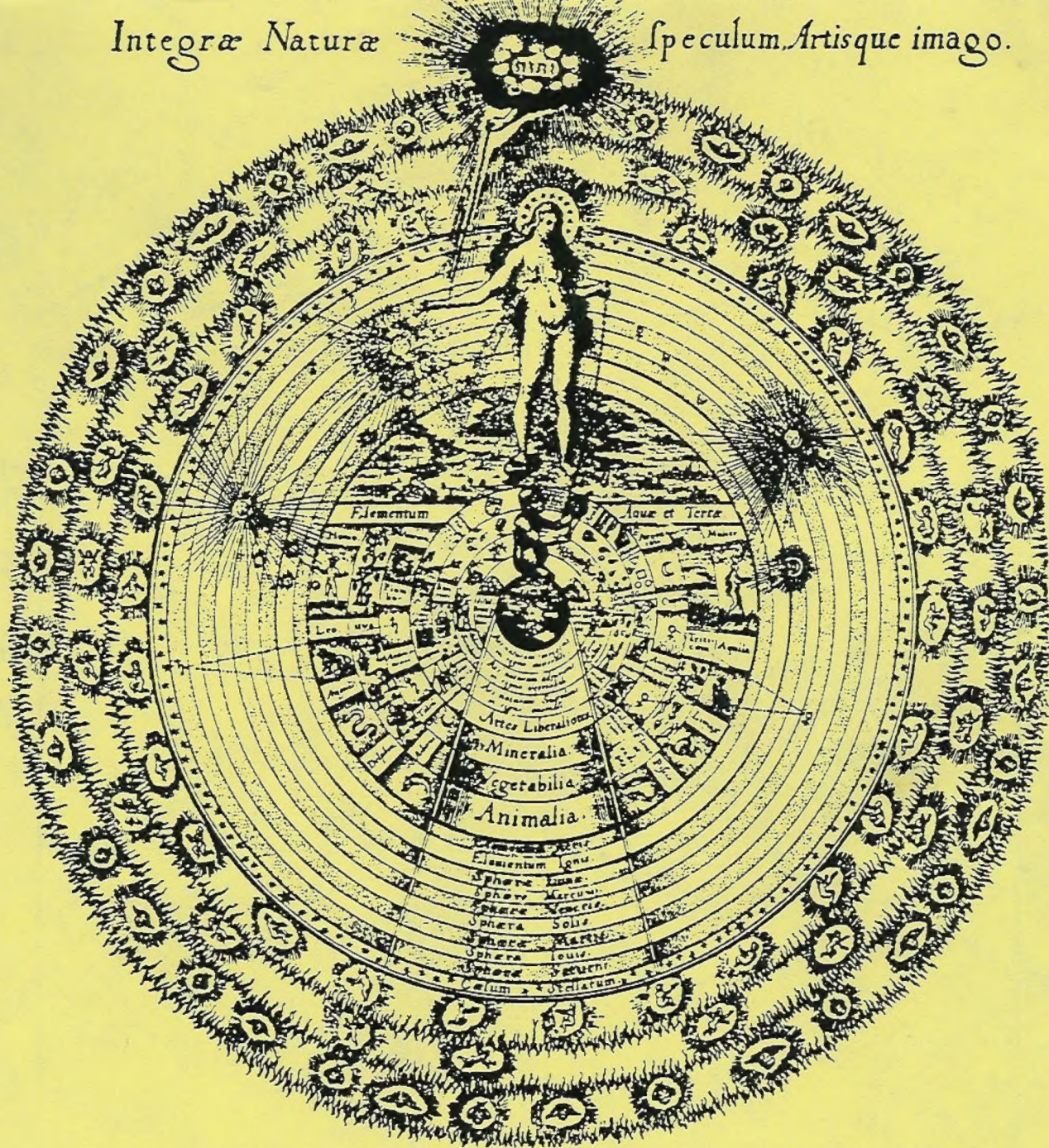
LIBER 61 MID MORNING

GRADE: *COMPANION*

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN



From Fludd's *Collectio Operum*.

A SYMBOLIC DIAGRAM OF THE OPERATIONS OF NATURE.

This plate, engraved by de Bry, is the most famous of the diagrams illustrating the philosophic principles of Robert Fludd (Robertus de Fluctibus). Three figures are outstanding links between Rosicrucianism and Freemasonry: Michael Maier, Elias Ashmole, and Robert Fludd. De Quincey considers Robert Fludd to be the immediate father of Freemasonry. (See *The Rosicrucians and Freemasons*.) Arthur Edward Waite considers Robert Fludd as second to none of the disciples of Paracelsus, even going so far as to declare that Fludd far surpassed his master. He further adds: "The central figure of Rosicrucian literature, towering as an intellectual giant above the crowd of souffleurs, theosophists, and charlatanic professors of the magnum opus, who, directly or otherwise, were connected with the mysterious Brotherhood, is Robertus de Fluctibus, the great English mystical philosopher of the seventeenth century, a man of immense erudition, of exalted mind, and, to judge by his writings, of extreme personal sanctity." (See *The Real History of the Rosicrucians*.) Robert Fludd was born in 1574 and died in 1637.

The de Bry diagram shown above is almost self-explanatory. Outside the circle of the starry heavens are the three fiery rings of the empyreum—the triple fire of the Supreme Creator—in which dwell the celestial creatures. Within the ring of the stars are the circles of the planets and elements. After the element of air comes the circle of the world (earth). The circle of animals is followed by the circle of plants, which, in turn, is followed by the circle of the minerals. Then come various industries and in the center is a terrestrial globe with an ape-man sitting upon it, measuring a sphere with a pair of compasses. This little figure represents the animal creation. In the outer ring of fire above is the sacred name of Jehovah surrounded by clouds. From these clouds issues a hand holding a chain. Between the divine sphere and the lower world personified by the ape is the figure of a woman. It is to be specially noted that the female figure is merely holding the chain connecting her with the lower world, but the chain connecting her with the higher world ends in a shackle about her wrist. This female figure is capable of several interpretations: she may represent humanity suspended between divinity and the beast; she may represent Nature as the link between God and the lower world; or she may represent the human soul—the common denominator between the superior, and the inferior.



Beloved and Respected Companions

THE ESOTERIC TRADITION AND THE TEMPLE

The Rosicrucians (continued)

There are many "Rosicrucian" orders, lodges and societies these days. Some are secret, others operate quite publicly and place large advertisements in the media. All claim to possess secret teachings handed down from a secret brotherhood. These teachings appear to be a combination of various currents of the Tradition such as Gnosticism, Alchemy or Hermeticism and Kabalism. At their best, these orders declare themselves dispensers of truth and say their aim is to help humanity free itself from the thral of material darkness.

Certain writers have used the word "Rosicrucianism" to describe the movements and ideas which followed the publication in Cassel, Germany, between 1614 and 1616, of the three works generally referred to as "The Rosicrucian Manifestos." The first was the famous *Fama Fraternitatis*, followed by the *Confessio* and the *Chymical Marriage of Christian Rosenkreutz*. Their full titles were:

The *Fama Fraternitatis* or Laudable Fraternity of the Rosy Cross.

The *Confessio Fraternitatis* or Confession of the Laudable Fraternity of the Most Honourable Order of the Rosy Cross.

The *Chymical Marriage of Christian Rosenkreutz* in the year 1549.

The first two works were written in the form of declarations, while the third was an alchemical text.

THE LEGEND OF THE FOUNDING OF THE ROSICRUCIAN BROTHERHOOD
The *Fama* describes the founding of the Fraternity of the Rosy Cross by Christian Rosenkreutz, after his journeys to Damascus, Damcar in Arabia, Egypt and Fez in Morocco. In these cities he

met those who were in possession of secret teachings in philosophy, magic, and Kabalism. After synthesizing the best of the teachings he received, Rosenkreutz went to Spain to meet other learned men in the hope of sharing his knowledge with them but he was not taken seriously. Returning to Germany, he chose three other men with whom he founded an order after instructing them in the knowledge he had obtained in the Middle East.

The number was eventually increased to eight, upon which five were sent separately into different countries. Before leaving, each member of the fraternity agreed that he would not follow any profession other than that of healing the sick, and this should be done free of charge; that he would follow the customs of the country where he was sent, and would not draw attention to himself by adopting any particular style of dress; that every year on a certain day he would meet with the others in the house where it all began and which they called the House of the Holy Spirit, or submit his reason in writing; that he would prepare someone to succeed him on his death; that their seal should be the word C.R.; and finally, that the Fraternity should remain secret for one hundred years.

It was also agreed that on the death of Christian Rosenkreutz his body should be placed in a secret vault where it should remain hidden for one hundred and twenty years. The document goes on to state that at the end of this period, a member of the Order found the secret vault, containing the perfectly preserved body of the founder and a number of precious documents and symbols. The vault was then closed, and the Order dispersed.

According to the *Confessio*, Christian Rosenkreutz was born in 1378 and lived 106 years. Most writers are of the opinion that the story of the life and death of Christian Rosenkreutz was a symbolic explanation of the Order and that Christian Rosenkreutz was the pseudonym for several of its members. Some believe that while the first two works were a collective effort, the *Chymical Marriage of Christian Rosenkreutz* was written by Johann-Valentin Andreae, who lived from 1586 to 1654. In his old age Andreae denied authorship and claimed that he had never been a member of a Rosicrucian fraternity, but later historians have pointed to the fact that his family crest contained a red cross with four roses, and also that the social ideas which he advocated and the way he lived conformed very much to the Rosicrucian ideal. It is also known that in genuine Rosicrucian orders, members are required by rule not to reveal their identity.

After the publication of the Manifestos, many Rosicrucian Orders and belief-systems influenced by their approach to life developed in Europe. This movement followed two streams. There was a current of ideas developed by a number of scientists, intellectuals and reformers in the social, political and

philosophical fields which was characterized by a Utopian vision of the world. The other aspect was the Hermetic and Kabalistic type of Rosicrucianism, which was concerned essentially with occultism and mysticism.

Two well-known members of the Utopian school were René Descartes (1596-1650) and Robert Boyle (1626-1691). Rosicrucians who chose the Hermetic path included Thomas Vaughn, born 1622, and Thomas Heydon (1629-1667). There were of course individuals who were active in both aspects of Rosicrucianism such as Francis Bacon (1561-1626), Thomas Campanella (1558-1639), Robert Fludd (1574-1637), Jan Comenius (1592-1670), and Elias Ashmole (1617-1692).

There is a belief that Francis Bacon was the real author of the more profound of Shakespeare's works. There are writers who claim that some of the latter's writings such as *Love's Labours Lost* showed some familiarity with Rosicrucian ideas, and that the only man in England who could have written them was Bacon. The fact that *Love's Labours Lost* was first produced in 1595 before the publication of the *Fama* was shrugged off by the pro-Bacon school, who have pointed out that this meant nothing since the original Rosicrucian Order must have existed before the *Fama* was published. There is another view that Bacon and Shakespeare were simply members of the same Rosicrucian Order.

In the case of Descartes, it is known that he was very much influenced by Rosicrucian ideas and had tried very hard to contact the Order. Descartes's difficulty stemmed from the fact that the French, in general, had reacted negatively to the great interest which was shown throughout Europe in the publication of the *Fama*. One day in 1623 notices were put up in Paris purporting to be the work of a secret Rosicrucian brotherhood. The text of the notices was as follows:

"We, the deputies of the Head College of the Rosy Cross, now sojourning visible and invisible, in this city, by grace of the Most High towards Whom the hearts of sages turn, do teach without the help of books, or signs, how to speak the language of every country wherein we elect to stay, in order that we may rescue our fellow men from the error of death."

The notice quoted above brought considerable opposition to Rosicrucian ideas. There are differences of view among specialists of Rosicrucian history as to whether the Paris notices were hoaxes or really the work of Rosicrucian adepts, and the relationship between Descartes and the movement has never been clearly established.

It was in France that Rosicrucianism was to have a revival which climaxed in the early nineteenth and first years of

the twentieth century. Some of the well-known names associated with this revival are Martines de Pasqually (1727-1774), Cagliostro (1743-1795), Louis-Claude de Saint-Martin (1743-1803), Josephin Péladan (1859-1918), Gérard Encausse, also known as Papus (1865-1918), and Stanislaus de Guaita (1861-1897).

Péladan's brand of Rosicrucianism became very popular among the artistic circles at France in the beginning of this century. In 1892 he sponsored a series of artistic exhibitions called the *Salons de la Rose-Croix*. Some of the well-known artists who had connections with the movement were the painters Gustave Moreau and Georges Rouault and the composer Erik Satie. A number of present-day groups in America claim to derive their authority from various branches of the French Rosicrucian movement, one of these, the AMORC, was founded by Harvey Spencer Lewis (1883-1934). He advanced a theory which claimed that the Rosicrucian movement was established since the days of ancient Egypt by the Pharaoh Tutmosis III and perpetuated by the great Amenhotep IV, better known as Akhenaton. Bearing in mind what was said earlier, that the characteristics and history of Rosicrucianism are a mixture of facts, fables, legends and deliberate invention, you will, as in all things, use your own judgement and come to your own conclusions.

SPENCER LEWIS AND A.M.O.R.C.

According to Spencer Lewis, seventeenth-century rosicrucianism was merely the external manifestation on an Order that had never lost its continuity, despite its tradition of operating in cycles of 108 years of activity and 108 years of silence in any given country. It is claimed by AMORC that in accordance with this tradition, Spencer Lewis was delegated to begin a new cycle of activity in the United States in 1915.

The history of the Rosicrucian Order AMORC, goes along, side by side, with the dynamic life of H. Spencer Lewis, its founder, and first Emperor. AMORC owes him its name and its existence, and its filiations — whether they were authentic or wishful — because there is such a thing as wishful affiliation that one must not confuse with being real (they are perhaps authentic in the spirit and heart of those who claim them to be real, however, the spiritual value of such societies are questionable) that allowed him in 1915, to present it as a regular resurgence of the American rosicrucian movement. AMORC signifies in English: Ancient Mystical Order of the Rose Cross, and this was the sigil AMORC used since the official proclamation of its existence in the year 1915.

Harvey Spencer Lewis was born in November 25, 1883, in Frenchtown, New Jersey, of Catherine Hoffman, a German school teacher and Aaron Lewis, her husband, an expert calligraphist who prided himself on counting among his ancestors, Merri Weather Lewis (1774-1809) of the Lewis & Clark expedition and Sir Robert Lewis. Another Lewis, Ralph, second son of Spencer and

his successor as Imperator of AMORC, published under the title Cosmic Mission Fulfilled a biography of his father, pious and documented, of which I will speak about later, more often jumbling the life of the man with the beginnings of AMORC.

H. Spencer Lewis received a protestant education, and later on manifested his attachment and his devotion to the Methodist church to which he belonged. (It is remarkable to notice how protestantism, with the sobriety of its rites and the nudity of its symbolism, has a tendency to push its adherents towards occultism. As it pertains to the Rose Croix of yesterday and today, the fact is not the least bit surprising: Beginning with the Lutherianism of Valentin Andrae and the brothers of the circle of Tubingen, where the apparent birth of the rosicrucian pamphlets of the years 1614 - 1616 took place, and continuing with the devotion to this movement by Michaël Maïer, Robert Fludd, Francis Bacon and so many other zealous protestants, it culminates today with many reformed Christians, clergymen included, belonging to the rosicrucian movements of this century.) According to his son and biographer, Ralph, Spencer Lewis was not only a devout, reformed Christian, but he also had the gift of intuition which manifested since his childhood.

When he was about 20, Lewis exhibited certain psychic abilities to the editor of the Evening Herald of New York, who offered him a job as head of a committee to investigate mediumistic frauds. He was also in charge of the artwork of the paper. In 1904, with the help of the Evening Herald, Lewis formed the Institute for Psychic Research of New York, of which he became President.

He then became interested in esotericism and particularly to one of its major trends: rosicrucianism. And to the rosicrucianism on the American continent.

THE GERMAN PIETISTS OF PENNSYLVANIA

What can one say about rosicrucianism on the American continent? We generally go along with the historians as well as the occultists in considering the German pietist community which settled in Pennsylvania in 1694 as the origin and introduction of rosicrucian ideas on the American continent. This community was formed in Germany by the theologian Johan Jacob Zimmerman (1664-1693). After the death of Zimmerman, Johannes Kelpius (1673-1708) headed the community of which a part left for the American continent, on the *Sarah Maria*. The group headed by Kelpius arrived in 1694 in the place which was to become Philadelphia, which owes him its name. During that year, the little community settled on the borders of the Wissahickon river, in a place which eventually became Germantown.

Kelpius was the son of a clergyman, and a master of the "liberal arts". It is claimed that he brought over with him

a rosicrucian manuscript whose rules and principles he and his community used and applied. Author A. E. Waite also ascribes to this theory in his book Brotherhood of the Rosy Cross published in 1924 and, before him, Julius Friedrich Sachse in his book The German Pietists of Pennsylvania, in 1895. J. F. Sachse (1842-1910) being a descendent of the pietist community, would have inherited part of these manuscripts and a primitive version of the famous Secret Symbols of the Rosicrucians of the 16th and 17th Centuries, published in Altona in 1785 and 1788.

The exact title of the manuscript coming from the Sachse family would have been as follows: *Manuscript, Physica, Metaphisica et Hyperphisica. D.O.M.A. An Easy A.B.C. for young students who applied themselves in the temple of the Holy Spirit, illustrated by simple diagrams for the eye, destined for the work of the new year, in the natural and theological light. In folio 12x14 in., 30 engravings marvelously coloured and painted, with texts, towards the year 1700, by a member of the fraternity.* It is worth the trouble to compare the title of the book of Altona printed and edited by J. D. U. Eckhardt in 1788: *The Teachings of the Rosicrucians of the 16th and 17th Centuries. Or an easy A.B.C. for young students who are working every day in the temple of the Holy Spirit; illustrated for the exercises of the new year in the natural and theological light, etc. In folio 18x11 inclusive, 36 engravings and 18 pages of texts.* J. F. Sachse published many ??? (this word is illegible on the original we are translating from - Ed) of manuscript he inherited in his book of the pietists of Pennsylvania. It would be worth the trouble to compare these tableaux to the engravings of Altona.

According to Spencer Lewis, who claimed to be one of the descendents of the rosicrucian pietist community of Germantown, he benefited from the transmission of certain manuscripts, or copies of them. One is led to believe that Mrs. May Banks Stacey, a British occultist who lived in India, was the agent of this transmission although Lewis, to my knowledge, never actually specified that she was. I believe that the source was none other than J. F. Sachse himself, for whom Lewis had a profound admiration and to whom he dedicated his Rosicrucian Questions and Answers with Complete History in these terms:

"To the memory of Brother Julius Sachse, F.R.C.,
historian, last descendent of the first American
Rosicrucian colony (...)"

"THE ROSICRUCIAN RESEARCH SOCIETY"

I don't know whether it was after it was formed, or in the following years; whatever the case may be, between 1904-1909, the institute of Psychical Research of New York, of which Spencer Lewis was the President, became the cover of a

society for the study of apparent teachings of rosicrucianism, the "Rosicrucian Research Society". Around 1908, Lewis asserts, "someone who possessed papers proving that she held the legitimate title of 'legate' of the Rosicrucian Order of India" asked to be affiliated to the Society. Lewis leaves no doubt that this person was Mrs May Banks Stacey. This English mystic whose role one would believe to be important during the beginnings of AMORC, is not well known. She remains in the shadows. One knows nothing of her initiatic affiliations, nor of any English or Rosicrucian branch from which she claimed affiliation.

At the beginning of 1909, Lewis said he questioned by mail, the Editor in chief of a Paris journal, concerning the possible survival of the rosicrucian movement in France. I do not know that Lewis ever gave the name of this newspaper nor of its editor in chief. Whatever may be the case, Lewis continued with his story; let us hear his witnessing: the response from this editor came to him during the first days of July of the same year, in the form of an invitation to visit France and contact in Paris a language professor residing at Boulevard Saint-Germain. Ralph Lewis brought some new clarity in the biography of his father. Percy Rockefeller, son of the famous John D. Rockefeller, had hired Aaron Lewis, Spencer's father, to do some geneological researches on his family; this entailed Aaron Lewis and his wife Catherine to travel back and forth to Europe over a period of years. In 1909, Catherine, not being able to accompany her husband, was replaced by her son.

On July 24, 1909, Lewis and his father embarked from New York, on the *America*, towards Cherbourg where they arrived on August 1, then went to Paris. Having to help his father in his researches, Lewis could not visit the language professor before the 7th. This man he tells us, had a store which sold engravings and photographs of French monuments. After their meeting, the professor directed Lewis towards Montpellier, from there he is directed to Toulouse.

TOULOUSE

Just as Lyons, the city of mystery and of the mysteries, and like other cities such as Prague and Moscow; Toulouse, the rosy city, radiated in times past like a lighthouse of illuminism. Many examples of history that we know of, and so many others that may have escaped history, reinforce this opinion, for example: around 1640, an unknown, noble traveller, is received in Toulouse; his elixir soon produced marvels. He claimed to have come from Sicily. Because of the marvels of his medicine, the head of the city gave him the title of "Bourgeoise of Toulouse" and exempted him from paying taxes. The name of this noble traveller is Joseph Balsamo! More than a century before the appearance (in Aix-en-Provence, in 1768 for the first

time) of Cagliostro who had the profane name of Joseph Balsamo; in the middle of the 18th century, the Order of the Elus-Cohen was implanted in the rosy city, it remained alive - and there alone - up to the last lustre of the century; towards 1850, the Viscount Lapasse — (Do you remember Viscount Lapasse? Please check Liber 23, lecture #84) — is said to have formed in Toulouse, a rosicrucian circle, having a real or fabricated filiation with Balsamo-Cagliostro. It is from the hermetic circles of Toulouse, friendly and fraternal, that Peladan also claimed filiation, when he started his Catholic Rose+Croix. So it is not surprising that Spencer Lewis came to the mystical village of Toulouse to seek any remnants that may be left of a rosicrucian group.

He arrived in Toulouse in the evening of August 9. I don't know if he was accompanied by his father. He stayed at the Hotel Tivolier, according to the instruction he had received. The next morning, August 10, he went to the "Salle des Illustres" where he met a photographer, officer of the Rose+Croix of Toulouse whom he never identified. The photographer guided him towards an old tower and we know today that this tower was the Capitole.

IN THE DUNGEON OF THE CAPITOLE

Some words about this edifice, of which the following information comes from the best sources: In 1525 the head of the city of Toulouse learned of the Spanish incursions on the border of Aude. To defend the city from eventual invasions and protect the archives of the community, the leaders of the city decided to construct the tower, it was finally finished in 1530. From then on, the function of the tower was to house the papers of the city, it became the "tower of archives", which were to be saved there until 1945-46 when they were transferred to the basement of the municipal library.

Lewis went to the dungeon of the Capitole where he met, so he says, the Grand Secretary of the Toulousian Rose+Croix, dressed in a white robe with embroidered symbols, where he was busily working with his archives, in the first floor of the tower.

Since I don't know the true identity of this so-called Grand Secretary, whom Lewis never identified, I am tempted to deny the actuality of this story, or at least to deny the reality, according to the common use of the term, which does not exclude, according to this episode, a symbolical or allegorical reality.

This temptation is a legitimate one for the historian and many have fallen for it. But, from getting familiar with our man, his thoughts, his life, his writings and mystical works, and from so trying to ascertain what is in his heart, I subscribe to a belief in a partial reality of these events, above a possible allegorical reality. Additional facts that have come my way recently reinforce this opinion, but they do not prove it. It is up to you, the reader, to make up your own mind.

At the dungeon of the Capitole, Spencer Lewis could only have met the Archivist of the place, that is, the Archivist of the commune: François Galabert. This man had two young assistants, but the circumstances of Lewis' story would show that they had nothing to do with the meeting. Notice also that the building was a public place, the Archivist could not have been walking around in a white robe! Nor would his assistants be absent. Let us therefore give all this a symbolical reality rather than an actual one.

Who then was this François Galabert? He went to the "Ecole des Chartes" in 1897. In 1899 he became the assistant of Charles Samaran, who became the director of the archives of France, the classification of the archives of the Lordship of Châteaurenault (Indre et Loire) brought to Paris for this purpose by their owner. In 1902, he left Paris to become the Archivist of Ariège. In 1904 he was nominated as Archivist of Toulouse where he started fulfilling these functions on October 1st of the same year, as Director of the old section of the Capitole. On May 4th 1920, the municipality made him head of the Library in addition to the management of the archives. In 1937, he left the library, being tired because of his age, but remained the head of the archives until 1943. And he remained working in establishing a general repertoire of the municipal archives, until his death in 1957. His work as an archivist and librarian are stupendous. His modern successors look upon him with great admiration.

Galabert was a member of many intellectual societies of Toulouse: archivist of the ariègeoise Society of sciences, letters and arts; member of the archeological society of mid France notably. This last organization also belonged to the Vicount of Lapasse, alleged founder of the Toulousian Rose+Croix. But Lapasse had been dead for more than 30 years when Galabert came to Toulouse. In Toulouse, Galabert taught paleography at the faculty there and he was there at the beginnings of relations after 1918 between Toulouse and certain American universities, notably Columbia University.

This means that our archivist looks like what we could picture as the Grand Secretary of the Toulousian Rose+Croix in relation with the United States regarding rosicrucian activities. Upon these relations, those of the Rose+Croix of Toulouse, and those of H. Spencer Lewis in the United States another element surfaces, in anticipation of what is going to follow, which comes from Lewis himself. This is a phrase that the Grand Master of the Rose+Croix of Toulouse would have pronounced: "Our Secretary will send you in a sealed letter, other documents *under the protection of the French Government.*" Concerning correspondence, would Galabert have benefited from this "protection of the French Government"?

Another detail coming from Lewis: the identity of the Grand Master of the Toulousian Rose+Croix in 1909. He only referred to him under the initial "L" in his "*Le récit d'un pèlerin vers l'Est*", (Account of a Pilgrim Travelling East). In his "Complete History of the Order" he names him: "the Venerable Lasalle, well known author of numerous rosicrucian documents". The only Lasalle known to have been associated with initiatic activities was the colonel and dignitary of the philosophic Rite who signed a charter in 1811. A century separates Lewis from his supposed initiator, provided that he was talking about the same person. But let me bring your attention here to something which I have not yet deciphered: there was in Toulouse, at the beginning of this century, a photographer named Lassalle (with two "s") who died in 1915. This Lassalle had dealing with Galabert with whom he collaborated in the archives to photograph documents. Let us remember that Lewis declared that a rosicrucian officer he met at the "salle des Illustres" was a photographer.

This doesn't prove anything and any ideas I have are not certainties. And I don't know whether Galabert ever had esoteric interests, nor the photographer Lassalle.

THE INITIATION OF LEWIS

Let us pursue our analysis of Lewis' story. The Grand Secretary, at the dungeon of the Capitole, gave him a letter of recommendation and an address. He goes there: its an old domain, the Grand Temple of the Order, located in the old city of Tolosa. Let me just make plain by saying that this domain was never identified and that, according to Lewis, it was demolished a few years later and the Order had to transfer its location. In this place, Lewis supposedly met numerous officers of the Rose+Croix of France, among which: the Grand Master Lasalle, and there also he supposedly received an important initiation.

On this initiation, Raymond Bernard lifted a corner of the veil in an interview published in the "Editions Rosicru-ciennes", in response to my questioning. Primarily, he declared that the initiation received by Spencer Lewis in 1909 was particularly related to the charge that he was to assume, and had nothing to do with the initiations that AMORC transmits nowadays to its membership. He has in other places stated that this particular initiation is studied in detail in the high degrees of the Order called the *illuminati* section, where certain documents having to do with it are presented to rosicrucians who swear never to reveal the contents.

This could have something to do with the initiation to a degree whose existence is found in the inner Rose+Croix of Hieronymus in the 1930's and which may still be practiced today in AMORC: the 13th degree called "Imperator". In a letter found

in the Lelarge collection, Jean Mallinger wrote that Spencer Lewis signs all his charters: "R+C XIII" which would indicate that he was initiated into this particular degree. But this does not prove that he received it in Toulouse rather than Belgium. Other officers of AMORC in the USA have, after Lewis, received this same initiation, probably from the hands of Hieronymus himself, beginning with Ralph Lewis, his son and successor, to whom it was conferred in 1936.

Concerning the initiation of 1909, Hieronymus could not have been the initiator of Lewis. This hypothesis does not hold water since at that time Dantinne was living in Huy, Belgium, and his first voyage to France is dated 1913. But it is still possible that Spencer Lewis was initiated by Dantinne in the Belgium Rose+Croix during the beginning of the 1930's or even earlier.

In passing, let us do away with the hypothesis that was proposed, according to which les Frères aînés de la Rose-Croix (F.A.R.C.) [the elder brothers of the Rose+Croix] or those pretending to be, could have given birth to AMORC and sponsored its formation. On the F.A.R.C., you need only consult one source: M. Roger Caro, their representative, Patriarch of the Universal Church of the New Alliance. Caro, a disciple of the alchemist Jean Deleuvre, published, in 1970, *The Agenda of the F.A.R.C.* where the Order is presented as having been formed in the 14th century, being the remnants of a Templar Order. Around 1972 the F.A.R.C. removed themselves from the Church of the New Alliance for 25 years. M. Caro, in 1981 confirmed to me that there was no relationship between Spencer Lewis and F.A.R.C. using these words:

"You are perfectly right in affirming that F.A.R.C. never had any initiatic relationship with the Emperor H. Spencer Lewis of the AMORC. His name appears nowhere in our files, and I have myself exposed this by describing the progression of the alchemical operations executed by the Emperor H. Spencer Lewis in America ... and that are opposed to the teachings of F.A.R.C.."

Concerning the alchemical operations of H. Spencer Lewis, we will come back later. During a visit with Raymond Bernard, he affirmed that there was no relationship between F.A.R.C. and AMORC. At least in light of the hypothesis studied here, it is not certain that F.A.R.C. precedes AMORC.

Still according to Spencer Lewis, in the days following his initiation, he witnessed in a big building in the Toulouse region located on the banks of the Garonne, where the rosicrucian monastery was located, a monthly meeting of the *illuminati*, interior circle of the Order. And there he supposedly met the editor and chief of the Toulouse newspaper; a certain

comte Bellcastle-Ligne, secretary of the international rosicrucian council: a certain M. Verdier, sovereign grand commander of the rosicrucian illuminati of France. I know nothing of the comte Bellcastle-Ligne but AMORC published in its brochure entitled *Rosicrucian Documents* a photocopy of a typed letter, written in English, by this Verdier, dated from the Hotel Biltmore, in New York, from September 1st 1915, addressed to Spencer Lewis. The signature indicates "Jérôme J. Verdier, 13th F.R.C./France". The letter indicates that the author is just passing through New York, accompanied by an officer of the 13th degree of the AMORC of England and asks Spencer Lewis for a private interview, also in other places presenting the felicitations of the Rose+Croix of France. But this letter does not prove that Verdier existed anyway.

BIRTH OF A.M.O.R.C.

Upon returning to New York, Lewis received from Mrs. May Banks Stacey the "gem of the key" (the final go-ahead) of rosicrucian authority that she said she held for the Grand Master of the Indian Branch. After seven years of preparatory work, the first meeting to organize AMORC was held February 8, 1915 in New York, presided over by H Spencer Lewis. (Mrs. Banks Stacey had also transmitted the last necessary documents, on November 25, 1914 on his 31st anniversary.) On March 3rd, 1915, the first meeting was held semi-publicly, to announce the formation of the Order. Then, on the 23rd of the same month, a second meeting of the founding members took place in New York and, on April.1, 1915, the American Supreme Council was formed. Mrs. Banks Stacey proposed that Spencer Lewis be elected Grand Master General of the Order. The decree that was published on this occasion was published by AMORC in its *Rosicrucian Documents*. On May 13, the first members of the Order were initiated. In the month of June, AMORC published its first official manifesto. The first Lodge was established in Pittsburg, Pennsylvania on November 25, 1915.

In order to demonstrate his powers, the Emperor H Spencer Lewis performed in June 1916 in New York a transmutation of zinc into gold, which was published in an AMORC magazine called *American Rosae Crucis*. Fr. Wittemans also wrote of this transmutation in his *History of the Rose+Croix*. This public transmutation took place in the presence of a journalist of the *New York World*, in the New York AMORC Temple. No one seemed to have doubted the reality of this operation to the delight of those who wanted to think of it as authentic. In any case we can note that there is a divergence in method between Lewis and the alchemists of old Europe in certain analogies with the particular operations of Frédéric Jollivet-Castelot to whom we will come back later.

From July 31st - August 4th 1917, the first National Convention of AMORC was held in the city of Pittsburgh, during which the national constitution of the Order was adopted.

LEWIS IN EUROPE

In 1926, Spencer went to Europe for a second time, accompanied by his second wife, Martha, and the Grand Master of AMORC for Florida. This voyage took them to France and Switzerland, maybe to England, during the months of August and September.

In France, Lewis would have participated in "the 29th international congress of the brothers of the Rose+Croix" held in Toulouse. According to his account, he also met other rosicrucian officers, in Paris, "in an important reception given during the congress for the highest ranking rosicrucian officers of Europe". Was Jollivet-Castelot one of these officers? Jollivet-Castelot wrote a letter dated April 27, 1926 to one of the AMORC officers:

"You may know that the Rose+Croix branch that I am in charge of, specializes in alchemy and you are surely aware of my researches in the transmutation of metals, specially of silver to gold. I would be happy to know if the Emperor "Spencer Lewis" wishes to have an interview with me concerning this and come in contact with the Alchemical Society of France."

Jollivet-Castelot points to the fact that he is not sure that he could meet with the Emperor Lewis since he had to be absent during the months of August & September, but he would try to write to him at least. I do not know if the meeting took place in 1926, but it appears that these two men really did meet during the 1930's. According to Spencer Lewis, Jollivet-Castelot was an honorary member of the AMORC of America while belonging to the AMORC of France. It appears that Lewis himself was made a member of the Alchemical Society of France, I do not know when, maybe during the 1934 convention.

I know nothing of the supposed sojourn of Lewis and those who accompanied him, in Switzerland, this same year, 1926, where he said that he witnessed another rosicrucian gathering during which he received a document recognizing him. Let us bring to light here that at this same time, in Switzerland, a group of occultists gathered around Dr. Bertholet (1883-1965). In 1927 Dr. Bertholet formed the Vaudoise Society for Psychical Studies that would have a very strong influence in the AMORC of Switzerland, which was organized totally and independently of H. Spencer Lewis in 1933.

There is no trace that Spencer Lewis was ever in Belgium during his 1926 trip to Europe.

On the prior dealings between the American AMORC and the Belgian rosicrucians gathered around Dantine, a glimmer of light was shed by Lewis himself in the form of a correspondence with F. Wittemans, in 1928. Wittemans, who was a Belgian Senator and a historian of the rosicrucian movement, was made an honorary member of the Belgian Rose+Croix this same year, 1928. According to his account, it was in the beginning of 1928 that Lewis was informed that a certain rosicrucian meeting was to be held soon in Egypt and in Europe the following year. A new trip was then organized by AMORC, and in January 4, 1929, a group of rosicrucians left the headquarters of the Order, in San Jose, California, headed by Lewis. This group went to Egypt, to Luxor, where an important initiation was supposedly conferred upon Lewis on February 14, 1929. Of this initiation, I know nothing. Then this group left for Europe and visited France, Switzerland, Germany and England.

In 1930, Spencer Lewis associated himself with a German occultist, Heinrich Tränker (1880-1956) who, with the *nomen* of "Rechnartus", had formed the *Collegium Pansophiae*, a very restrained rosicrucian group. Tränker also inherited the succession of Theodore Reuss (1855-1923) at the head of the *Ordo Templi Orientis* (O.T.O.), which was formed by the latter in 1906. Lewis received a patent from the O.T.O. which was signed by Reuss in 1921. This body was made up of a system of grades similar to the degrees of the illuminati of Bavaria and made use of the symbol of the Rose+Croix. This Order taught magical sexual practices that no one, even in these days, would look upon as being respectable, and which were violently fought during the time of Lewis.

AMORC IN EUROPE

At the beginning of the 1930's, the national jurisdictions of AMORC were seeing the light of day throughout Europe, more or less independently of the American Order: in Italy under the leadership of the Grand Master Dumstano Cancellieri, in England under the leadership of the Grand Master Raymond Andrea. Also, in Germany, in Austria, and Denmark, and Holland. An AMORC Order was also formed in France, around 1931, under the grand mastership of Dr. Hans Grüter, surgeon-dentist, of Swiss origin, living in Nice. Grüter had for Grand Secretary Jeanne Guesdon (1884-1955) who succeeded him in 1945, as Grand Master of AMORC for French-speaking countries.

Jeanne Guesdon lived in France up to 1912 when she left for England for a few months, then went to Havana, where she lived from 1913-1930, while working for the Brandière company, of which she became secretary and eventually director.

In January 12, 1926, she joined AMORC. Jean Guesdon was in close relationship with the Belgium rosicrucians and she often acted as Lewis's ambassador (i.e. mediator/interpreter). At the beginning of 1933 Edward Bertholet formed the Swiss AMORC, a society which is independent of the American AMORC, but closely related to the Belgian Rose+Croix and the French AMORC. The Swiss AMORC received its charters from the interior Rose+Croix of Hieronymus on the one hand, and the "frères illuminés de la Rose+Croix" (Illuminated Brethren of the R+C) on the other. It would appear that the AMORC of France also would have gotten its patents from these two organizations. This brotherhood of the Illuminated Brethren of the Rose+Croix was headed by August Reichel, a German occultist who fled to Switzerland with the rise of Nazism, who also was the Grand Master of the Order of Unknown Samaritans, since 1924. Reichel was a disciple of Frédéric Jollivet-Castelot, who was the editor of the magazine *Rose+Croix*, in Douai, as an organ of the alchemical society of France. From 1935 onwards, the magazine also became the organ of the French and Swiss jurisdictions of AMORC. The center of the Swiss AMORC was the Lodge "*Fiat Lux*" of Lausanne which was working in close relations with a similar Lodge, of Prague, which was the heart of AMORC of Czechoslovakia.

MODERN AMORC

Spencer Lewis died on August 2nd, 1939. In his will he left the Order to his son Ralph, who was then Supreme Secretary, to succeed him as Imperator. On August 12, the appointment was confirmed by a vote of the Supreme Grand Lodge of the AMORC of America. After the Second world war, the independent jurisdictions of AMORC came under the umbrella of the American Order. After the break with the Belgian rosicrucians gathered around Hieronymus in 1951, a first Lodge of AMORC was built in Brussels in 1954 under the auspices of the French jurisdiction of the Order. Jeanne Guesdon died on March 29th 1955. Raymond Bernard succeeded her as Grand Master on July 8, 1959 and was himself succeeded by his son, Christian, who was installed on August 7, 1977, whose authority as Grand Master extends over all French-speaking countries.

WHO ARE THE ROSICRUCIANS?

It seems characteristic of rosicrucian groups to go to great trouble to try to prove their authority and prevent rivals from laying claim to the rosicrucian banner. The Rosicrucian Fellowship of Oceanside, California; the Quakertown Rosicrucians of Pennsylvania, who trace their ancestry from P. B. Randolph; and AMORC, are the three most active of the American groups. Among these three there has been quite a lot of hostility, culminating in a long feud between Swinburne Clymer of the Quakertown Rosicrucians and AMORC but in the exchanges no really profound issues were ever touched upon, it was mostly mudslinging.

R. Swinburne Clymer was H. Spencer Lewis' archrival. Clymer, among other charges, accused Spencer Lewis of forging documents and arming himself with phoney and bogus charters; he challenged Spencer Lewis' own claim to the designation "doctor", stating that Spencer Lewis had bought the title from a "diploma mill". Lewis challenged Clymer to a public debate and offered to pay all the costs, Clymer refused the invitation and in turn demanded that Lewis submit to investigation all the documents he possessed. This Lewis was not willing to do.....

Other organizations have been unfriendly towards AMORC; for example: in the early 1970's the United Grand Lodge of English Freemasonry released a communication requiring all English Freemasons who were members of AMORC to resign from that organization ... or else relinquish their masonic membership. This caused a stir resulting in at least one masonic lodge known to this speaker, to close. AMORC remains today the largest of the rosicrucian groups, well organized and, to its credit, it has brought the esoteric and mystical light to thousands around the world who might never have become involved otherwise. The present Imperator of AMORC (1989) Gary L. Stewart, says (Gnosis #12) "...The word "Rosicrucian" itself is a generic word. We can't say that it identifies one organization, whether it be AMORC or any other organization, for that matter. It is a generic word that's used in many different ways by many different people, but I think the word, as it evolves from the symbol that is used, indicates what I would like to call an egregore (a spiritual substance or essence) which is what is important to preserve."

WHAT IS ROSICRUCIANISM?

Perhaps at this time we could ask what really is rosicrucianism? Is it a particular philosophy? (If so is it the philosophy of a particular person or group?) Or is it a combination of esoteric and even exoteric arts and sciences? Could it be, like the *gnosis*, a manner of perception, rather than a particular teaching or belief? Is it religious, political, philosophic or scientific?

The first person to widely promote "rosicrucianism" in America was Paschal Beverly Randolph who began his occult activities around 1858 and built up a rosicrucian organization under his leadership. He was honest enough to say that his rosicrucianism came mainly from his own mind. Born in 1825, Randolph became an orphan at an early age and after a hard childhood worked as a sailor and travelled widely. He pursued a course of self-education and went on to write an extraordinary range of books, including works on anthropology, philosophy and fiction. He is reported to have been a spellbinding lecturer. The teaching that Randolph outlined in his Eulis! is largely concerned with the correct use of sex and its powers. Christopher McIntosh, a respected writer, historian of ideas and the author

of several books on the history of esotericism says:

"It is interesting that Randolph, having discovered sexual magic independently, should have come to the conclusion that this was the true basis of Rosicrucianism. There is evidence that earlier Rosicrucians were interested in sex as a magical force and described it symbolically in their treatises. Sexuality is a curiously recurrent theme among Rosicrucian apologists, and Randolph clearly regards it as central to the whole philosophy."

On the teachings given out by AMORC, the late Emperor Ralph Lewis says: "The Rosicrucian Order is founded upon the basic precepts, doctrines, and teachings that have descended through the centuries of its existence. Its mystical and metaphysical principles arose from the investigations of the ancient mystery schools of the East and of ancient Greece. These were later added to by certain of the Hermetic teachings as promulgated through such works in Alexandria, Egypt, during its cultural height.....It must not be assumed, however, that the teachings as they are now presented in the official monographs, or as they are expounded in our Lodges, Chapters, and Pronaoi throughout the world, are pristine in form, that is, unchanged and as they were originally conveyed to members centuries ago. The terminology of the past was mostly in theological terminology, much of which is now archaic and would not be comprehensible to the modern student without considerable unnecessary reference. Furthermore, the Rosicrucian teachings were never intended to be static and dogmatic as are many of the other philosophical systems and religious teachings today. The Rosicrucian teachings are constantly being added to as a result of the advance in education"* I must add, for myself, that I do not know of any sexual magical practices in the AMORC curriculum.

UNDER THE AUSPICES OF THE ROSE & CROSS

There are many rosicrucian orders. Some of them would, of course, like their faithful to believe that their particular branch "is the only true and authentic order". But ... beyond the true and the wishful filiations which make up the history of rosicrucianism since the time of Johann Valentin Andreae and the time of the *fama fraternitatis*, this proclamation of the rosicrucian fraternity, beyond groups and initiates, this unique fraternity, this informal and intangible brotherhood of the elect of God, ... does it not escape the history of men and the historian?

The ideals and influence of this august fraternity is nonetheless real and initatic societies who claim to be under the inspiration of all that is symbolized by the Rose upon the Cross, have as a goal to carry out its message by bringing us closer to the state where knowledge and wisdom merge.

*Rosicrucian Forum, December 1975, page 52.

The rosicrucian movement which is exposed in this present work and which culminated in the formation of the now dead FUDOSI, represents a moment in the history of these beings, these searchers, these guides who were fallible during their times, because they were only men, but engaged on the Path, each one according to the aspiration of his heart and his intelligence.

THE ROSE + CROIX

In the Temple tradition a distinction is made between a "Rose-Croix" and a "rosicrucian". The word Rose-Croix is used to differentiate between a person who has reached a level which foreshadows the next important stage of the evolution of humanity, and someone who is merely a member of a rosicrucian order or movement. A Rose-Croix has been described as someone whose spiritual attainment has enabled him or her to obtain practical knowledge of the secret significance of the Rose and the Cross.

According to the Temple tradition such rare individuals do not obtain their authority from any type of organization, though they have used orders or movements to transmit their ideas. Some of these individuals have fulfilled their mission posing as ordinary personalities, and the knowledge of their true identities and the extent of their contribution to the evolution of humanity has died with them. Of this handful of beings the only known figures who were confirmed by the Tradition were Cagliostro and the mysterious Comte de Saint Germain.

CAGLIOSTRO Despite the strange personality he presented to the world, it is now accepted in esoteric circles that Cagliostro was not the rascal and mountebank which popular history made him out to be, but was one of the great men of the eighteenth century. He is now considered to have been secretly behind many ideas which influenced the spiritual, social, and political thought of his time. It is said that he affected his particular personality because it enabled him to become the confidant of people in high places, and thereby indirectly to influence events.

THE COMPTE DE SAINT GERMAIN The Compté de St. Germain is reported to have astounded his eighteenth century contemporaries with his longevity, knowledge and strange powers. Like Cagliostro he managed to move in circles where he was able to influence kings and rulers from behind the scenes.

Raymond Bernard, a French rosicrucian, mentions in his book Rencontres avec l'insolite a mysterious Rose-Croix called Maha whom he said he encountered from time to time in different European countries. Some contemporary works dealing with rosicrucianism refer to the existence of a secret fraternity — The Elder Brothers of the Rose-Croix — which is said to faithfully follow the tradition as outlined in the *Fama*.

The esoteric Tradition considers the rosigrucian movement as one of the manifestations of the eternal Temple. A genuine order of the Temple today should be able to transmit, along with other teachings of the primordial wisdom, the essential message of the true Rose-Croix. This does not mean of course that one can expect to find Rose-Croix adepts behind every worthy esoteric order. Rather the ideals and inspiration of the Rose-Croix should be present in a genuine order, in ways which will permit members to progressively approach this high state of spiritual realization.

In conclusion, despite its flowery eighteenth century style, not many better descriptions of the state of being a Rose-Croix can be found than the following statement attributed to Cagliostro:

"I hail from no particular epoch or place; beyond time and space my spiritual being lives its eternal existence and, if I turn my mind within, remounting the stream of the ages, and extend my consciousness towards a state of being far beyond that which you can perceive, I become whoever I desire. Consciously participating in the Absolute Being, I adapt my actions according to where I find myself. My name is that of my function and I choose them both because I am free: my country is where momentarily I halt my steps. You may pride yourselves on the past glories of your ancestors, who are strangers to you; or you may give yourself importance with illusory thoughts of future glory, which, alas, may never be yours; I, I am he who is. I was born not of the flesh but of the spirit. My name which is of me and from me, the one which I have chosen in order to appear amongst you, is that which I claim. That which I was given at birth, that which I was called in my youth, like those from other times and places I have left behind, discarding them as I would discard unfashionable clothes, now become useless.

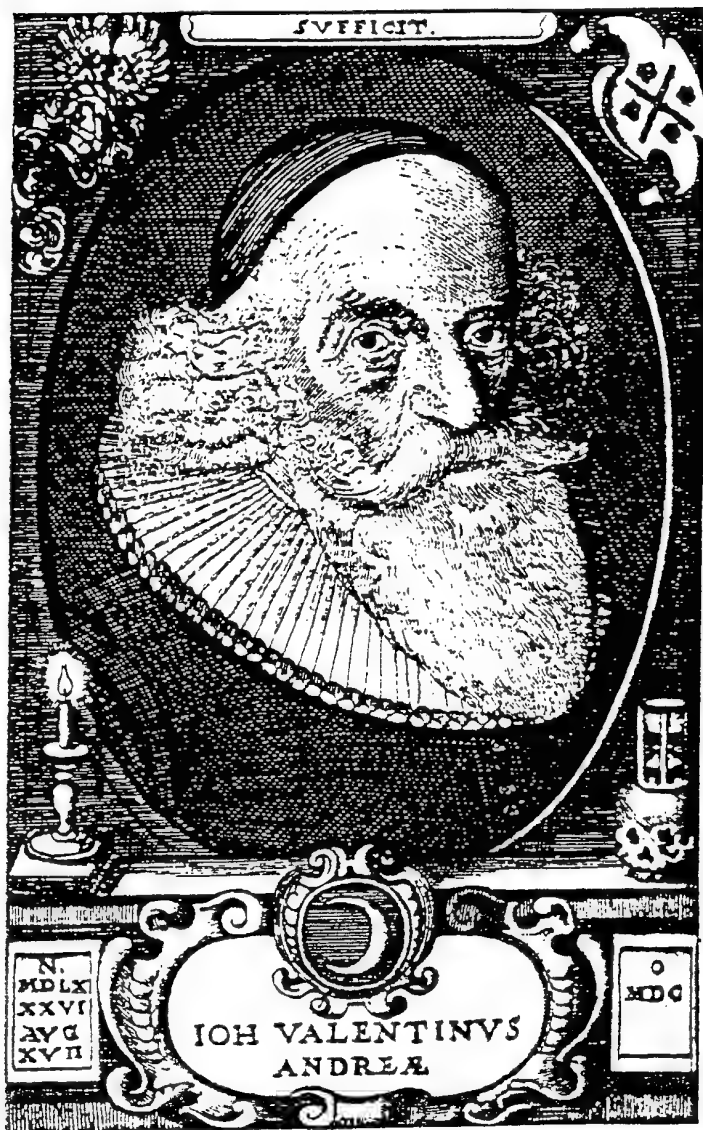
"Here I stand — a Noble Traveller; I speak and your soul trembles, recognizing words from long ago; a voice within you, long silenced, responds to my call; I act, and peace returns to your hearts, health to your bodies, hope and courage to your souls. All men are my brothers, all lands I hold dear; I journey through them so that everywhere I pass the Spirit may descend and find its way to you. Of kings, whose power I respect, I ask but the hospitality of their lands, and where this is granted me I pass, doing as much as I can, but merely pass. Am I not a Noble Traveller?

"Like the South wind, like the dazzling light of the midday sun which characterizes the awareness of things and active communion with God, I am heading North to the mist and the cold, leaving in my wake parts of myself, exhausting and diminishing my energies at each resting place, but leaving you a little light, a little warmth, a little strength, until finally it is finished, and I will have reached the end of my journey, the hour when the Rose will bloom on the Cross. I am Cagliostro..."

—o—o—o—o—o—o—o—o—

Grail lecture #7 will appear in the following Liber.

—o—o—o—o—o—o—o—o—o—o—



From a rare print.

JOHANN VALENTIN ANDREAÆ.

In certain esoteric circles there are vague rumors which intimate that the humble personality of Johann Valentin Andreae masked an exalted emissary of the Rose Cross. While there is sufficient evidence at hand to establish the actual existence of a German theologian by the name of Andreae, there are many discrepancies in his biography which have not been cleared up to the satisfaction of critical investigators. A comparison of the face shown above with that of Sir Francis Bacon discloses striking resemblances in spite of the differences due to age. If Lord Bacon borrowed the name and identity of William Shakspeare, he could also assume, after his mock funeral in England, the personality of Johann Valentin Andreae. The crescent below the bust is significant, as it also appears upon the crest of Lord Bacon to denote that he was the second son of Sir Nicholas Bacon. Furthermore, the four letters 'O MDC' in the frame at the lower right corner of the plate, by a very simple Baconian cipher, can be changed into numbers whose sum gives 33—the numerical equivalent of the name Bacon. These several points of interest, when considered together, go far towards clearing up the mystery surrounding the authorship of the first Rosicrucian manifestoes.



From Chymische Hochzeit.

THE CREST OF JOHANN VALENTIN ANDREAÆ.

The reference to four red roses and a white cross in the Chymical Marriage of Christian Rosencreutz identified Johann Valentin Andreae as its author, for his family crest, shown above, consisted of four red roses and a white cross.

Chymische Hoch-

zeit :

Christiani Rosencreutz.

ANNO 1459.

Arcana publicata vilescunt; & gratiam prophanata amittunt.

Ergo: ne Margaritas obijce porcis, seu Asino substerne rosas.



Straßburg/

In Verlagung / Lazari Zehners.

Anno M. DC. XVI.

From Rosencreutz' *Chemical Marriage*.

TITLE PAGE OF 1616 EDITION OF CHYMISCHE
HOCHZEIT: CHRISTIAN ROSENCREUTZ.

The most remarkable of all the publications involved in the Rosicrucian controversy is that of *The Chemical Marriage*, published in Strasbourg. This work, which is very rare, should be reproduced in exact facsimile to provide students with the opportunity of examining the actual text for the various forms of cipher employed. Probably no other volume in the history of literature created such a profound disturbance as this unpretentious little book. Immediately following its publication the purpose for which the volume was intended became the subject of popular speculation. It was both attacked and defended by theologians and philosophers alike, but when the various contending elements are simmered down the mysteries surrounding the book remain unsolved. That its author was a man of exceptional learning was admitted, and it is noteworthy that those minds which possessed the deepest understanding of Nature's mysteries were among those profoundly impressed by the contents of *The Chemical Marriage*.

MARTINIST FILIATION AND ETHICS

1) The Martinist Initiatic line begins with Louis-Claude de Saint-Martin. L-C de S-M was a pupil of Martinez Pasquales, founder of the Order of Elect Priests. Saint Martin later disassociated himself with the Elect Priests and became aligned with the Order of Unknown Philosophers, he formed small groups which were variously known but mostly called Society of Initiates or Society of Intimate Friends. Here we see the initials S.I. which allude to the Initiation he was transmitting. This Initiation always has been and always is transmitted from person to person, from Initiator to initiate, via an intimate ceremony.

2) The French mystic Papus received this Initiation which he later referred to as a "bequest". He discovered that some of his friends had also received it. This Initiation was being given freely from person to person and not under the aegis of an organized body, Papus thought it was too precious a heritage to be left unattended, he therefore decided to found an organization to secure and guarantee its perpetuation. Papus founded the organization around 1889 and called it the **Martinist Order** to commemorate the name of Louis-Claude de Saint-Martin and Martinez Pasquales. While the name of the Order commemorates these two mystics, the Initiation is in fact that of the Unknown Philosophers. Saint Martin actually adopted the name "Unknown Philosopher" as a pseudonym and all his books were written under this name --- he never used his own name.

3) After the death of Papus, the Martinist Order became divided into two branches. This division occurred because Teder, who became Grand Master after Papus, decided to place a prerequisite that only persons who were Master Masons could enter the Martinist Order. This brought about confusion since, for one thing, it debarred the Sisters. The original Order then had two divisions, one accepting only men who were Master Masons and the other which adhered to the original constitutions and accepted both men and women. The "Masonic" branch moved its headquarters to Lyons and became known as 'The Martinist Order of Lyons'. The other "free" branch, headed by Victor Blanchard, add the adjective Synarchy to distinguish it from the Lyons Order and became known as the "Martinist Order and Synarchy." Several years later a third group was formed and called itself the Traditional Martinist Order. The first Grand Master of the TMO was V. E. Michelet, he was succeeded by Augustin Chaboseau.

4) in 1934, in Paris, an organization called the Fédération Universelle des Ordres et Sociétés Initiaticques, better known by its abbreviation F.U.D.O.S.I. was formed. This was a confederation of Initiatic Orders and Societies who came together at the time for their mutual well-being and protection. This organization was disbanded in 1951 after certain discontentments prevented it from continuing harmoniously. The history of the FUDOSI and the Martinist Order is well documented and covered in the I.C.E.S Libers. The Ordre Martiniste et Synarchique (MO&S) and the Ordre Martiniste Traditionnel were two of the fourteen

member-societies which together, composed the FUDOSI. The Ordre Martiniste de Lyons was not a member of the FUDOSI.

5) Also a member of the FUDOSI was the Order called A.M.O.R.C. which in fact was the member-society around whom was centered the controversy that brought about the demise of the FUDOSI. AMORC was the only Order in the FUDOSI that was headquartered in an English-speaking country (the U.S.A.). After the dissolution of the FUDOSI, in an act of self-aggrandizement, the AMORC decided to assume the role of 'big MacGuffy' and proceeded to try to frighten, cow and intimidate some of the very Orders that had been members of the FUDOSI when these began to establish themselves and begin their work in English-speaking countries. AMORC also employed scare tactics against other Orders who had not been FUDOSI members.

6) Spencer Lewis, who was Imperator of the AMORC at the time of the formation of the FUDOSI, subsequently accepted the Grandmastership of the TMO for the U.S.A. and subordinated it under AMORC. Very soon the TMO became an irregular organization, it trampled upon the sacred initiatic tradition introducing "self conferred" or "autonomous" 'initiations'; it turned the hallowed Martinist symbol, the Pentacle, upside down; in its Heptads and "septems" it proceeded to confer bogus S.I. Degrees [bogus because the person conferring the Degree did not and does not (October 8, 1990) hold the 4th Degree, that of Unknown Philosopher, which is the prerequisite required to be an Initiator capable of conferring the S.I. Initiation]. The TMO disgraced itself and was ostracized by all the genuine Martinist Orders of the world.

7) In 1982 the OM&S began operations in Barbados under a charter from the OM&S Grand Lodge of Great Britain.

8) In December 1985 the AMORC wrote an anti-fraternal and threatening letter to the Provincial Grand Master of the OM&S of Barbados [who was a member of the AMORC/TMO at the time]; it was unfriendly and quite in keeping with the AMORC policy of intimidation. The Provincial Master resigned from the AMORC/TMO on January 13, 1986 and his resignation was accepted by AMORC on January 28, 1986.

9) This letter of intimidation was followed up by two newspaper attacks by AMORC/TMO in January and May of 1986. These newspaper "articles" contained deliberate misinformation and lies. The OM&S responded to both of these attacks by issuing rebuttals in the same newspaper. At the time, Ralph Lewis was Imperator of the AMORC and TMO Grand Master for the United States. It should be noted that the same attacks leveled by the AMORC against the OM&S of Barbados were also previously employed by the AMORC against other organizations in other countries.

10) Ralph Lewis died on January 12, 1987. On January 23, 1987 the Board of Directors of the Supreme Grand Lodge of AMORC elected Gary Stewart to the Office of Imperator of AMORC and

Grand Master of the TMO for the USA. The formal installation ceremony was held on March 20, 1987.

11) On April 12 1990 Gary Stewart was deposed as Emperor of AMORC however those who ousted him apparently forgot to dismiss him as Grand Master of the TMO so as of September 1990 it appears he still holds this office/title.

12) On August 12, 1990 Gary Stewart hosted a meeting in New York city which was open to the public. The purpose of this meeting was to air the goings-on concerning his removal from office of Emperor of AMORC and to allow persons to ask questions on any or all aspects of the AMORC/TMO operation. With his permission and at his suggestion all present were free to tape record the entire procedures. This writer took advantage of the offer and tape recorded the whole proceedings which is contained on three 60 minute cassette tapes. Most of the meeting was devoted to Mr. Stewart's answering questions put to him by members of the audience. The following is excerpted from the speech, it was the only question asked him concerning Martinism:-

Question from a member of the audience: *Mr. Emperor, this is a question regarding Martinism as well as Rosicrucianism. I am not active with the Rosicrucian Order AMORC any longer, I may not be, I wish to pursue my Martinist work. Is there any reason why I **have** to be a Rosicrucian in order to pursue Martinist studies? Please comment.*

Reply by Gary Stewart: *Yes, there is a reason ... the reason is that I don't think people are very good at administration and they don't seem to divide their time between Rosicrucianism and Martinist studies and that's not a good reason, I grant that. They were some changes coming up with Martinism that we were working on for a couple of years, correcting the lineage ... the initiatic lineage ... getting everything sorted out. Now I don't know what a Septem is ... for those of you who aren't Martinists don't worry about it, you have the Heptads and the Septems and these are like the Lodges and Chapters, but the only thing you have in Martinism is Heptads (a) ... and what's important is that its an oral tradition, that you go and you choose a certain path similar to Rosicrucianism ... but its not the same as Rosicrucianism and ... ah ... I see no reason in the world why you would have to be a Rosicrucian to be a Martinist ... (applause from audience) ... those were the changes I was in the process of instituting. Now we have one big logistic mess in trying to get this thing universal, all the way around the world, and its taken almost two years of intensive work, work that I did in the Park, its preliminary work and formation work and it never gets out and published but I spend a lot of my time in reorganizing the Traditional Martinist Order to bring it in line with the proper lineage. The TMO has the strongest lineage of any of the Martinist Orders existing (b) and the ones existing like the Ordre Martiniste and the Synarchy ...*

these are legitimate organizations ... they come from a legitimate tradition (c) and the problem that we ran into ... ah ... a few years back is that we started doing the ... ah ... autonomous self initiations which do not fall in line with the correct ... ah ... ah ... transmission of the lineage ... as I said it was an oral tradition, you must go to a Heptad to actually undergo the Initiations physically for you to have the proper initiations. So we're in the process of correcting all that ... but the lineage is still very strong ... its still alive, you know, ... in my particular case ... ah ... I received my lineage by initiations of the four degrees from Cecil Pool, he got them from Ralph Lewis who got them from George Lagreze and Augustin Chaboseau (d) ... but Ralph Lewis only initiated six people and that was in 1942 and of these six people Cecil Pool was the only one surviving at the time and then he made sure that that was passed on to me and ... ah ... you know the tradition still survives. So we're in the process of regularizing a lot of the members and redoing the lineages just to get them proper ... but as it stood we were in the process ... in fact, in Edinburgh we even were in the final throes of finishing the Martinist reorganization and it would have opened up all of the ... ah ... for the Heptads to take in members who were not Rosicrucians if they so chose to. Right now I don't know what's happening with it. One interesting thing about it though ... they tried to remove me as Imperator but they **entirely** forgot about Sovereign Grand Master ... now they're in a real pickle ... because they can't remove me ... for two reasons ... number one I have to call the meeting so that they can remove me and I'm not going to cooperate ... (laughter from the audience) ... and number two, everybody's lineage comes from my own ... I can nullify everybody's lineage but they can't do mine, the only person who can nullify mine would be Cecil Pool, Ralph Lewis, George Lagreze or Augustin Chaboseau and none of them are around to do that (e) ... so I'm not sure what they're thinking about the TMO ... I know that when it was pointed out to Donna (f) well, is he still Sovereign Grand Master? ... she went into an absolute tizzy, she entirely forgot about it, so, well, that waits to see what happens ... but they'll be more about the Martinist Order coming up very shortly, you know, within the next couple of months, that probably you'll be interested in hearing about.

Questioner: Thank you Frater.

Stewart: OK.

13) A FEW COMMENTS ON THE ABOVE

The following is given with the greatest respect to Mr. Stewart.

a) Martinist Works are called LODGES. The Lodge is specifically the Third Degree operation. The first and second degree operations are called Heptads.

b) "The TMO has the strongest lineage of any of the Martinist Orders existing". After admitting to the irregularity of the TMO, Mr. Stewart would have his listeners believe it has a "stronger lineage"! What does he mean?

c) The OM&S was founded some twelve years before the TMO and the OM&S is the **ONLY** Martinist Order that has operated without interruption. All the others were suspended during the years of the Second World War. The OM&S was active during that time in neutral Switzerland.

d) Mr. Stewart needs to brush up on his history! First of all this statement by Mr. Stewart contradicts his TMO discourse #18, Mystic Degree, page 5, where it is shown that Lagreze was initiated by Papus! In fact George Lagreze was initiated by Teder and not by Augustin Chaboseau or Papus. Papus and Augustin Chaboseau exchanged their initiations (see I.C.E.S. Libers for these details), Papus initiated Teder and Teder initiated Lagreze. Regarding the initiatic lineage that Mr. Stewart would like his hearers to accept -- it would go like this: Augustin Chaboseau initiated Lagreze who initiated Ralph Lewis, who initiated Cecil Pool, who initiated Stewart (or so he says). As a matter of interest the OM&S lineage is as follows: Papus initiated Teder who initiated Lagreze who initiated Auguste Reichel, who initiated Churchill, who initiated Gulion (the present Grand Master of the OM&S of Great Britain), who initiated Savitar (the present Grand Master of the OM&S of the West Indies). It would be interesting to hear how Mr. Stewart comes to the conclusion that the TMO has the strongest lineage of any of the Martinist Orders.

e) What does he mean by "nullify"? After someone has received a degree (a spiritual transmission) it cannot be taken away! such a person can be thrown out of the organization, he can be discredited and unrecognized ... but his degree cannot be "nullified" ... at least not in the sense that the power that was conferred upon him can be taken back.

f) Donna O'Neill, current (October 1990) Grand Master of AMORC's English-speaking jurisdiction.

10) Until recently, AMORC/TMO members of the U.S.A. did not even know they were other Martinist Orders ... or that the TMO had disgraced itself. This writer was a TMO member and a member of the TMO Heptad in New York in the early 1980's and **no one** in the Heptad at that time, Officers included, knew they were other Martinist Orders and **no one** knew the TMO had been disgraced and was unrecognized by the other Martinist bodies. This situation is understandable ... the TMO was not going to inform its members of its disgrace and its irregularity! Until recently (1987) there was only one other Martinist Order operating in the U.S.A., this was the French Ordre Martiniste and it was operating only in the French-speaking Haitian community. Such being the case the English-speaking TMO members and the French-speaking OM members seldom crossed paths ... it was not until around the mid 1980's that a few of them began to bump into one another. When that began to happen there was the odd

mention of this "other" Martinist group ... but there could be NO open conversation about them in the TMO Heptad ... and of course they (the Ordre Martiniste) were considered by the TMO members to be spurious!

14) Information on the disgraced TMO and their shenanigans began to be generally known in the U.S.A. and the English-speaking world through the first book I published Five Christian Principals and the Libers of the I.C.E.S. There a detailed history of the FUDOSI, the Martinist Order, the Rosicrucians and other fraternal movements is given. Prior to the availability of the I.C.E.S. Libers, information which is widely known in France, (the mecca of the initiatic tradition), was little known in English-speaking countries and when it began to get around in the U.S.A. a great hue and cry went up among AMORC/ TMO members. Without waiting to discover whether it was correct or not, the AMORC/TMO stalwarts immediately began hurling missives at the I.C.E.S. bearing accusations that it was deliberately circulating falsifications and trying to pull down the AMORC/TMO! AMORC/TMO headquarters were also deluged with letters of enquiry ... who did acknowledge, at least in a few cases this writer knows of ... that indeed there were irregularities that needed correction. Apparently, (I say this in fairness to Gary Stewart and I reiterate the word **apparently**) there must have been a shift in policy at some time subsequent to Stewart's assuming the AMORC/TMO leadership, because when Ralph Lewis and the 'old guard' was there, they were arrogant and smug in their wrong-doing and never would admit any impropriety ... the AMORC/TMO organization was portrayed as the epitome of truth and perfection. When these defenders finally found out the truth of the matter **they were flabbergasted**. "A little learning is a dangerous thing" the saying goes and it is particularly true in this case. Here was a group of people starved of information, yet willing to go to the gallows in defense of a fraudulent cause. And yet this is not ironical because one only acts foolishly when one is ignorant. AMORC/TMO members are led gently down the garden path and for the larger part, most of them are brain-washed ... It was as if the sun had ceased to shine and they suddenly found themselves in abject darkness. **THEY WERE SHOCKED, AND SPEECHLESS.** This is not a funny joke, there is a lesson here which you, dear reader, should take note of: you very often criticize others ... do YOU have the facts, the truth, the authority and the right to make your accusations and pass your judgements? Beware of your freely proffered condemnations ... the karmic wheels of God grind slowly but they grind surely and thoroughly. May you enjoy whatever Heaven has in store for you ... may the seeds you have planted bear sweet fruit for you ... just as the seeds that AMORC/TMO planted are fructifying for them now.

15) On September 17, 1990 the New York Heptad of the TMO sent a letter to its members advising them that their Martinist initiation was invalid and asked for their indulgence and patience "while measures are being taken to re-establish our recognition and rightful place with the other authentic Orders of the World." This 'Heptad' which has been working for some fifty

years has not turned out a single bona fide Martinist in all its time because its initiating Officers never had and do not even now (October 9, 1990) have the quality of Initiator i.e. the degree of Unknown Philosopher. And ... vanity of vanities ... it is interesting to note, in passing, that although TMO members have found out their initiation is invalid, they still proudly sign themselves as SS.II and use the S.I. insignia after their signature!

16) At this time the AMORC/TMO is split right down the middle and charges and counter charges have been filed in the California law courts. Christian Bernard has been installed as Emperor of AMORC. Two camps now exist, those who back Stewart and those who back Bernard. The most recent information (October 7, 1990) is that the irregular TMO organization continues to operate from headquarters in San Jose, while Stewart is said to be founding, or has founded the TMOA (Traditional Martinist Order of America) which apparently will begin to operate in due time. In the meanwhile all Martinists will pray for harmony and peace in the present circumstances and hope for a just settlement. Let us all concentrate on this.

17) This writer hopes the information supplied herein will restore any loss of dignity which may have come upon any Martinist who was embarrassed as a result of the AMORC/TMO harassments over the years, he further hopes that members of the OM&S especially will feel fully vindicated in knowing that the TMO now publicly acknowledges their irregularity. The decent thing for the AMORC/TMO to do now would be to publicly apologize to the OM&S and to the other Martinist Orders and Fraternities of the world who they tried to vilify.

18) All documentation to support the above disclosures is available for private scrutiny by anyone who may wish to see it, including photocopies of the copyright and legal registration certificates for the Martinist Pentacle held by the OM&S of Great Britain, Barbados and other countries. This writer does not think it decorous to make a public display of certificates and charters.

René Cossey
October 10, 1990

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Hostile letter written to OM&S Provincial Master by AMORC p8.

OM&S Provincial Master's letter of resignation to AMORC p9.

AMORC's acknowledgement of PM's resignation p10.

Newspaper articles relating to Gary Stewart's dismissal p11.

TMO Mystic Degree, discourse #18, page five showing Papus as Lagreze's Initiator p12.

Letter from TMO headquarters to a TMO member admitting "certain inconsistencies" in their operation p13.

Letter from TMO Heptad in New York to its members advising them, among other things, that the TMO because of "certain irregularities" is not recognized by the other Martinist Orders.



The Rosicrucian Order

Known as "THE ANCIENT, MYSTICAL ORDER ROSAE CRUCIS" throughout the world
Rosicrucian Park San Jose, California 95191, U.S.A.

December 31, 1985



Top Rock 6
Worthing 6
Barbados, W.I.

9

Dear Sir and Frater:

Just recently we received an abundance of material on Martinism being circulated in Barbados, under the banner "Ordre Martiniste de Synarchique," using the official symbol of the Traditional Martinist Order of the World, with its headquarters in San Jose.

It has now come to our attention that you have been instrumental in setting up this organization, knowing full well that it is in opposition to the Traditional Martinist Order and AMORC. You are, in effect, denying the authenticity of the Traditional Martinist Order and its Sovereign Grand Master.

Since you have put your energies into such an organization, we are suspending your membership in both the Traditional Martinist Order and AMORC, and will take definitive action on that pending your reply within thirty days.

With best wishes for Peace Profound,

Sincerely and fraternally,

Arthur C. Piepenbrink

Arthur C. Piepenbrink
SUPREME SECRETARY

ACP:mz

cc: Olive Asher, Grand Recorder, T.M.O.
Membership Department



January 13th, 1986

Rosicrucian Order AMORC
San Jose, California
U.S.A.

10

Dear Sirs:

I hereby and herewith tender my resignation from your organization
as of this date: thirteenth January, nineteen hundred and eighty-six.

With all good wishes for Peace Profound.

Sincerely,



Christ Church
Barbados
West Indies

ACCEPTANCE REGISTRATION RECEIPT — Foreign

Posted at
Addressed to
.....
.....
.....
F. A. A56: 372A

Parishes
Local No. P.L.
G.P.O. No. 40
Parish P.O.
Date Stamp

Signature of Postmaster

THE ROSICRUCIAN ORDER

International Supreme Temple

ROSICRUCIAN PARK • SAN JOSE, CALIFORNIA 95191, U.S.A.

January 28, 1986

Top Rock 6
WORTHING 6
BARBADOS

11

Dear Sir and Frater:

In accordance with your request, we are accepting your resignation from the Rosicrucian Order.

While you are not receiving monographs from us, we suggest that you review those you have on hand. This will serve to keep you in contact with the Order and, at the same time, we are sure you will find the review helpful. Many times you will uncover important points that you perhaps overlooked, or did not thoroughly understand in the first reading.

Please advise us of the reason for your resignation.

With all good wishes for Peace Profound, we are

Sincerely and fraternally,

ROSICRUCIAN ORDER (AMORC)

Elvia Ortiz
Elvia Ortiz
MEMBERSHIP DEPARTMENT

EO:jm

Ten of Fourteen



San Jose Mercury News

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Morning Edition

Rosicrucian infighting ousts leader

Suit alleges theft of \$3.5 million

By Ann W. O'Neill
Mercury News Staff Writer

The mystic Rosicrucian Order, a super-secret international society that has brought the artifacts and rituals of ancient Egypt to San Jose, suddenly finds itself waging a public, modern-day bat-

tle over worldly power and money.

On Monday, the order ousted its leader, Gary L. Stewart, after obtaining a court order and summoning police when he refused to leave Rosicrucian Park, the world headquarters on Naglee Avenue. It also filed a lawsuit accusing Stewart of embezzling \$3.5 million and secreting the money in the tiny European republic of Andorra.

The ousted leader, in his own legal papers, alleges that he was illegally stripped of power only after he discov-

ered that other officers have been plundering the order's coffers for years.

And so it was that a society which claims 250,000 members worldwide, zealously guards its privacy, traces its roots to 1500 B.C. and seeks to unite humanity through cosmic consciousness, began to air its dirty linen this week in Santa Clara County Superior Court.

Rosicrucian bank accounts are frozen. Some 175 employees at the San

Jose world headquarters may not be paid. And, both sides allege in court papers, the order's financial survival is at stake.

The legal battle brings to a head a three-year internal power struggle that began when Stewart succeeded Ralph M. Lewis as imperator and president of the Ancient Mystical Order Rosae Crucis, as it is formally known. During Stewart's tenure, dissident order mem-

See ROSICRUCIAN, Back Page

Going public

The highly secretive Rosicrucian Order is in an uproar over charges of financial misconduct. Among the allegations:

- Gary L. Stewart was ousted as leader of the Rosicrucian Order, and a lawsuit was filed accusing him of embezzlement.
- Stewart says he was the one who discovered the coffers had been plundered.
- Because of the dispute, Rosicrucian bank accounts are frozen, and as many as 175 employees in San Jose may not be paid.



Statue at the museum

Ousted Rosicrucian leader denies embezzling millions

ROSICRUCIAN, from Page 1A

bers circulated more than a dozen "hierarchy letters," criticizing him. There have been numerous firings, ex-communications, reports of death threats and threats of slander suits.

Christian Bernard, who heads the order's Grand Lodge in France and was one of Stewart's most powerful rivals, is temporarily in charge.

The tale, with all its cloak-and-dagger intrigue, became public Friday, when Treasurer Burnam Schaa sought a court order to oust Stewart.



Money allegedly moved

In court papers, Schaa and the order accuse Stewart of embezzling \$3.5 million of a \$5 million loan from the Silicon Valley Bank. Schaa alleges that Stewart transferred the funds to a bank in Pittsburgh, and later to the Andorran bank, without Schaa's knowledge or the authorization of the non-profit organization's board of directors.

But Stewart said in separate court papers that Schaa knew all about the Andorran affair. He contends that it was all part of a plan to move the order's Spanish Grand Lodge, now based in San Jose, to Spain.

Stewart contends the plan was discussed with the order hierarchy — as well as with representatives of the Andorran president, the Spanish government, the Rockefeller Foundation and an aide to Sen. Edward Kennedy.

Tax advantages sought, attorney says

Stewart's San Jose attorney, Steven J. Barth, said his client denies embezzling the money. Barth said Stewart transferred the funds to take advantage of tax benefits and favorable foreign exchange rates.

The move to oust him was initiated, Stewart contended, after his hired consultants and accountants discovered the order lost \$1 million more in 1989 than its in-house books showed. The auditors also discovered \$8.3 million missing from the order's trust accounts, Stewart charged.

Schaa said in his legal documents that the Supreme Grand Lodge — the order's board of directors — were not satisfied with Stewart's reasons for moving the \$3.5 million to Andorra. They asked him to return the money.

Stewart said he explained that the bank in Andorra was closed and would not open until Monday.

The directors asked him to resign. He asked for two hours to think it over, according to court papers.

Leader fired everyone

When he returned, Stewart fired everyone in the room — before they could fire him. The embattled

Order traced to 1500 B.C.

Mercury News Staff Report

The Ancient Mystical Order Rosae Crucis traces its roots to schools in ancient Egypt started by Thutmose III about 1500 B.C. to search for explanations religion could not provide. It resurfaced in 17th-century Europe with the publication of a pamphlet credited to three people, including Sir Francis Bacon.

The order describes itself as a fraternity, a collective cosmic consciousness to unite mankind, but insists it is not a religion or a sect. It claims about 250,000 members worldwide. Its symbol is a budding rose, representing the human soul, on a cross, representing the physical life.

The order became active in the United States in 1915, when H. Spencer Lewis founded the Supreme Grand Lodge in New York City. He was succeeded as imperator and president by his son, Ralph M. Lewis, in 1939. Gary L. Stewart succeeded Lewis upon his death in 1987.

In 1927, Lewis moved his order to its current world headquarters at Rosicrucian Park off Naglee Avenue in San Jose. The park's planetarium and Egyptian museum have been popular tourist spots.

Because the order is secretive, the Rosicrucians have long been a source of curiosity to their San Jose neighbors. Lewis acknowledged some of the mystery surrounding the order in a 1957 interview: "We've been called everything from religious fanatics to a racket."

Rosicrucians attempt to explain the unknown through science and an understanding of past cultures and the order of nature. Reaching that understanding requires 10 steps of study. Members study at home in "sanctums," using correspondence courses called "monographs." Members believe in reincarnation, and some participate in demonstrations of extrasensory perception.

leader tried — unsuccessfully — to turn the tables on his accusers. He read from a proclamation, a copy of which was contained in the court records:

"In the past three years, I have witnessed absolutely horrendous acts which, in good conscience I cannot and hopefully will not need explain. Now, we are looking at ... the strong possibility of embezzlement. I try to take action and you want me removed. I find that suspicious. ... For attempting to conduct illegal activities, I now exercise my right as Imperator and dissolve this Board, firing each of you."

Rosicrucian Leader Ousted, Accused of Embezzlement

Chronicle Staff and Wire Reports

The leader of the Rosicrucian Order as been ousted as imperator and president of the mystic organization and is suspected of embezzling more than \$3 million, a spokesman at world headquarters in San Jose said yesterday.

Gary L. Stewart, installed in 1987 as head of the group that claims it has roots in ancient Egypt and about 250,000 members worldwide, left late Monday after police were summoned to enforce a restraining order, spokesman Carl La Flamm said.

A Superior Court suit had been

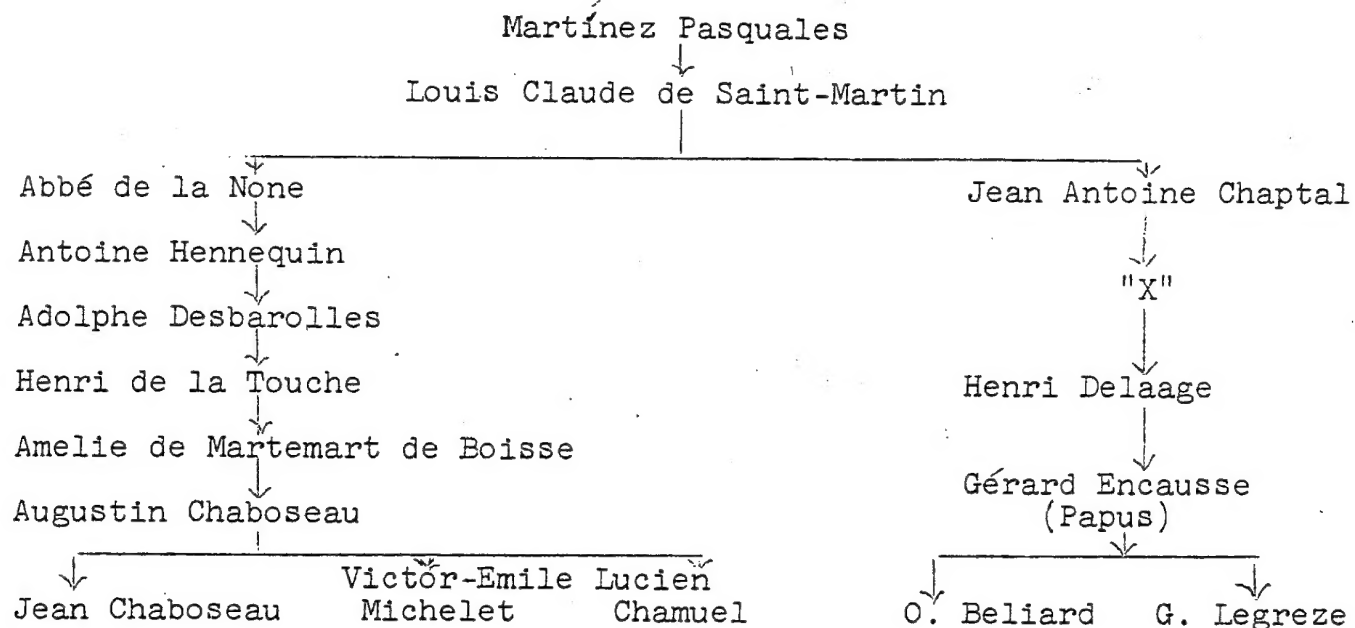
filed against Stewart after he defied a unanimous board of directors vote on April 12 to remove himself as president and imperator of the Supreme Grand Lodge, a title normally held for life, La Flamm said.

Stewart was not available for comment.

The action to strip Stewart of his leadership came after the order's secretary-treasurer discovered that he allegedly had transferred more than \$3 million between March 28 and April 5 from the Rosicrucians' bank account, the suit said.

(Illustration A)

MARTINIST FILIATION

Traditional Supreme Council of 1939

Augustin Chaboseau Jean Chaboseau O. Beliard G. Legreze

Regional Supreme Council and Synarchy of the United States

Ralph M. Lewis Cecil A. Poole Mahlon Cain
James R. Whitcomb J. Duane Freeman

* * * * *

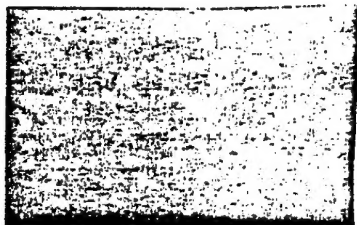


TRADITIONAL MARTINIST ORDER

SUPREME TEMPLE AND SOVEREIGN SEE OF THE WORLD, SAN JOSE, CALIFORNIA 95191, U.S.A.



1989



64

This is to acknowledge your letter of June 1, 1989.

Thank you for your expressed concerns about the possible changes in the Martinist Order. We are quite well aware of certain inconsistencies and also areas where improvements could be made. I, for one, am cautious, however, when thoughts run to change and deletion.

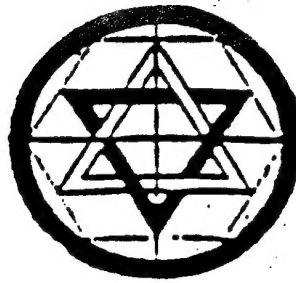
We have taken note of your suggestions and will keep them in mind.

May you ever dwell in the Eternal Light of Cosmic Wisdom!

Sincerely and fraternally,
Traditional Martinist Order

Cyril S. Esty
Grand Archivist

CSK:ce



TRADITIONAL MARTINIST ORDER NEW YORK HEPTAD No. 1

Mailing Address

J.A.F. Station
P.O.Box 7911
New York, 10116-7911

September 17, 1990

(Tel:(212) 683-9810

Street Address

822 Sixth Avenue No 2
New York, N.Y. 10001

182

Respected Fellow Martinists,

Greetings in the Light of Martinism!

There has been a hiatus in the lineage of the Traditional Martinist Order over a long period. Recently, conditions worsened because of the injustice which occurred at Rosicrucian Park, San Jose, California, in April 1990.

One thing that was never in question was the authentic lineage of Emperor Gary L. Stewart as the Sovereign Grand Master of the Traditional Martinist Order of the World.

The majority of officers and members of the New York Heptad recognize Brother Gary L. Stewart as the Sovereign Grand Master, who has the authentic lineage, and as such, have allegiance to him as Sovereign Grand Master.

Currently, the external affairs of our Sacred Order have been in the hands of those without lineage and no mystical authority in Martinism. We wish to maintain the integrity of the Heptad, its symbols, signs and teachings, and to prevent the Heptad from operating as a SEPTEM.

My Brothers and Sisters, it is regrettable that as students on the Path of Divine knowledge, we have failed to take a stand for justice and honesty, and are leaving it up to the Courts to do for us what we ought to have done amongst ourselves. It is also a fact that because of certain irregularities, together with the sub-ordination of the Traditional Martinist Order, Our Order was not recognized by any of the other Martinist Orders of the World.

We seek your indulgence, particularly your patience, while measures are being taken to re-establish our recognition and rightful place with the other authentic Orders of the World.

Respected Brothers and Sisters, this is just a preliminary report of the circumstances confronting us at this time, and you will be hearing from us again.

We thank you for your continued understanding and support.

Sincerely and fraternally,

Adell M. Tomlinson s/s
Adell M. Tomlinson s/s
(MOH)